1: Conzemius M-4, 5 (1921) 1932
SA15 Mosquito SA15

Old men and women should always be addressed as *dama* "grandfather" and *baka* "grandmother" among the Miskito, the use of their personal names in talking to them being considered very irreverent. 601

Two men or two women may exchange their names, or merely some sort of personal property, in form of friendship, as a pledge of perpetual amity; they then call each other *libra*. This habit is common among the Miskito and is also found occasionally among the Sumu. Such friends are as dear to each other as brothers, and an Indian may trust his wife with perfect safety with his *libra*. 572

SALUTATIONS

COMMON FORM OF SALUTATION.—Handshaking (M.: *mihta sibaya;* T., P.: *tiñ isihnin;* U.: *tiñ isihnika*) constitutes now the general form of salutation, but this habit seems to be of foreign introduction. When two Indians meet the one will say: "How are you?" (M.: *naksa*, abbreviated from *nakki sma;* T., P.: *parasta;* U.: *yampara*), while the other replies: "I am well" (M.: *diñkwa sna;* T., P.: *yammi lik yañ;* U.: *yamka yañ*). When they take leave, the Miskito will say to each other *disabi*, contracted from *disabya* (for *yawan kli disabya* "we will speak again"), which corresponds to the Twahka *yulbûdarañ*. The Twahka will, however, more frequently make use of the general form of salutation *parasta* upon separating, whereas their kindred say *kaltaldarañ* (P.) and *kaltalwarañ* (U.), that is "we will see you again." 576

Upon Indians returning from a prolonged absence their female relations will sit down in a corner of the hut, throw a cloth over their head, and begin to cry with a dirgelike song.

RECEPTION OF VISITORS.—There are no communal houses for the reception of strangers; the latter are generally directed to the dwelling of the headman or sukya. Visitors arriving by canoe may give notice of their approach by blowing a conch shell. If a party of Indians arrive at a settlement where the men are absent they do not land unless they have near relations there, but they talk with the women from the canoe. 574

In former days the reception of a stranger or visitor appears to have been of a more demonstrative nature than now. Exquemelin (English edit.: 252), referring to the Miskito of Cabo Gracias a Dios, states that "the host goes a distance of three or four hundred steps out of his hut to receive his guests, and upon their approach he lies down flat upon his face without any motion, as if dead. The guest then lifts him up and together they go to the festival. Here the guests in turn lie down, and the master of the house lifts them up one by one and with his hand leads them into the cottage to a seat." This form has been out of use for many years. Nowadays the host does